

CHAPTER 11

JESUS & JEHOVAH

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“**A**nd God spake unto
Moses, and said unto
him, I am the LORD:

And I appeared unto
Abraham, unto Isaac, and
unto Jacob, by the
name of God Almighty,
but by **my name**
JEHOVAH was I not
known to them.”

Exodus 6:2-3

The name of God יהוה is spelled with the

Hebrew letters *yod*, *heh*, *vav*, and *heh*, read from right to left and then transliterated into English as JHVH (called the Tetragrammaton). In the KJV Old Testament it is translated ‘**JEHOVAH**’ seven times (and rendered ‘LORD’ the remaining times; see *New Age Bible Versions*, pp. 373-385). Each of the letters of the Hebrew alphabet paints a picture. The letters in the name of God illustrate the following:

J = *jod* = י

It suggests a ‘giving, extending hand’ (Marc-Alain Oauknin, *Mysteries of the Alphabet*, New York: Abbeville Press, 1999, p. 207).

H = *heh* = ה

It represents an ‘enclosure,’ like heaven or a window (*Mysteries*, p.191).

V = *vav* = ו

It symbolizes a nail (*Mysteries*, p. 168). A ‘v’ in English is a pictogram of the chiseled end of a nail.

H = *heh* = ה

The **H** is repeated at the end of the name because “Jesus was risen” and “received up into heaven” again (Mark 16:19).

God reached his **hand** י out of the windows of heaven ה, and we put a **nail** ו in it; having taken our punishment for sin, he has returned to heaven ה. The “nail” “pierced” “hands” of Jesus were foretold in Ps. 22:16 and Isa. 22:23-25. (Dr. Floyd Jones has even suggested that the sign recorded in John 19:19 might have been written in Hebrew, “JESUS OF NAZARETH AND THE KING OF THE JEWS,” creating an acrostic of the name JHVH, as the *vav* for ‘and’ begins the word for King, *melek* (see Hebrew O.T. Gen. 14:8 for Hebrew form). This could explain why the Jews immediately asked Pilate to change it to “**he said, I am** King of the Jews” (v. 21).

*J*esus is a transliteration of the Hebrew ‘Joshua,’ meaning ‘JEHOVAH is salvation.’ *J*esus Christ is shown to be the *J*, the *jod* ך “the arm of the LORD” in Isaiah 53:1-12 and Isaiah 59:16, which says, “therefore his arm brought salvation.” Isaiah 63:2, 5 repeats this theme.

The ך *jod*, is a picture of an arm and hand, drawn in a tiny and compact form. Professor Ouaknin traced the *jod* from pictograms of a praising upright arm and hand, to outstretched arms, as if on a cross, and finally, to an arm and hand reaching down, like the letter *j* — reaching like *J*esus — to rescue perishing mankind (*Mysteries*, pp. 200-207).



In the 19th century, as unbelieving German critics of the Bible were hammering away at the word of God, they tried to refashion God’s name, JEHOVAH. They asserted that the God of Israel’s name should be pronounced *Yahweh* because, to them, he was nothing more than an offshoot of the pagan deity “*Yaho*.” Nothing could be further from the truth.

The Jews, who generally did not utter the name of God, had used, but ceased using the name JEHOVAH “centuries before the Christian era” notes the classic scholar’s edition of the *Encyclopedia Britannica*. It affirms that, “...reading what actually stood in the text, they would inevitably pronounce the name Jehovah” (*Encyclopædia Britannica*, 11th edition (New York: Encyclopædia Britannica, Inc., 1910-11), vol. 15, pp. 311-314, s.v. Jehovah). *The New Schaff-Herzog Encyclopedia* admits that in the “older system of transliteration, Jehovah” is the pronunciation. It states,

“In the Masoretic text the usual form would give the pronunciation *Yehowah* [pronounced, Jehovah]”


(*The New Schaff-Herzog Encyclopedia of Religious Knowledge* (New York: Funk and Wagnalls, 1912), vol. VI, p. 117, s.v. Jehovah; vol. XII, p. 470, s.v. Yahweh).



Thousands of years ago, perhaps 3,600, the name JEHOVAH was given by God to Moses. It is seen first in Genesis 2:4 in the Hebrew Old Testament and translated in Exodus 6:3 in the KJV. In his scholarly book, *A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points and Accents*, John Gill (1697-1771), eminent theologian and writer, documents the use of the very name JEHOVAH from *before* 200 B.C. and throughout the centuries of the early church and the following millennium. The Hebrew's Mishna allowed the name as a salutation (Berachoth, ix, 5); according to Thamid, the priests in the temple could use the true name, but those in the country could only use Adonai (vii, 2); Maimonides said the name was used by the priests in the sanctuary and on the Day of Atonement (*Moreh Nebukim*, I, 61, and "Yad chasaka," xiv, 10). Even commentators such as Nicholas of Lyra, Tostatus, Cajetan, and Bonfrere defended the pronunciation 'JEHOVAH' as received by Moses on Mt. Horeb. The name is found in the writings of Raymund Martin in the 1200s and Porchetus in the 1300s. Theodore Beza, Galatinus, and Cajetan, among many others, use it in the 1500s. Scholars such as Michaelis, Drach and Stier proved the name as the original. The 1602 Spanish Bible uses the name Iehova and gave a lengthy defense of the pronunciation Jehovah in its preface. In "the 17th century the pronunciation JEHOVAH was zealously defended by Fuller, Gataker, Leusden and others, against the criticisms..." (EB, pp. 311-314). (Martin: *Pugio fidei*, ed. Paris, 1651, pt. III, dist. ii, cap. iii, p. 448, and Note, p. 745; Galatinus: "Areana cathol. veritatis," I, Bari, 1516, a, p.77; Porchetus: Drusius, "Tetragrammaton," 8-10, in "Critici Sacri," Amsterdam, 1698, I, p.ii, col.339-42; "De nomine divino," *ibid.*, 512-516; see also p. 351 et. al; Michaelis: "Supplementa ad lexica hebraica," I, 1792, p. 54; Drach: "Harmonic entre l'Eglise et la Synagogue," I, Paris, 1844, pp. 350-53, Note 30, pp. 512-16, 469-98; Stier: *Lehrgebaude der hebr. Sprache*, 327.)



“Genebrardus seems to have been the first to suggest the pronunciation *Iahue* [pronounced *Yahweh*], but it was not until the 19th century that it became generally accepted” (EB, pp. 311-314). Anti-Semitic German liberals, like Driver and Delitzsch, eagerly grasped the new pronunciation, *Yahweh*. They and other unsaved ‘higher critics,’ denied that the Old Testament was actually given by God. They grasped at any straw to shelter their unbelief, asserting that the Old Testament was the creation of men who adopted and adapted stories, words, and names from neighboring pagan religions and languages. **The higher critics used the new pronunciation, *Yahweh*, as so-called proof that the God of Israel was nothing more than a tribal god, whose name had evolved from pagan gods like *Yaho* or *Ya-ve*, worshipped by the Babylonians and Canaanites, the Hebrews’ captors and neighbors.** They said, *Yahweh* “meant Destroyer” (EB, p. 312). The German critics said, “*Yahweh* is not a Hebrew name;” such a pronunciation would prove the Hebrews borrowed it (EB, 310-314). Critic Rudolf Kittel asserts, “*yahu...do[es]* not lead back to a pronunciation represented by *Yehovah* (or *Jehovah*)” (*The New Schaff*, vol. XII, p. 470, s.v. *Yahweh*). The critics cited ancient documents, like the “magical texts,” Aramaic papyri, and Babylonian tablets that tell of pagan gods named *Yaho*, *Yahu*, or *Ya-ve*. (Is the web site www.Yahoo.com evoking this pagan deity and mocking the God of Israel?) Driver tried to provide as evidence, an Ethiopic list of magical names for Jesus, which included *Yawe*. Other Bible critics, anxious to find a *linguistic*, rather than a supernatural source for the name of the God of Israel, grasped the ‘Canaanite connection’ and the new pronunciation. (These critics include: von Bohlen (*Genesis*, 1835, p. civ.), Von der Alm (*Theol. Briefe*, I, 1862, pp. 524-527), Colenso (*The Pentateuch*, V, 1865, pp. 269-84), and Goldziher (*Der Mythos bei den Hebräern*, 1867, p. 327). (See also: Driver, *Studia Biblica*, I. 20; I, 5; *Encyclopedia Britannica*, 11th edition, 1910-11, vol. 15, pp. 311-314, s.v. *Jehovah*; Delitzsch, “*Wo lag das Paradies*,” 1881, pp. 158-164; “*Lesestücke*,” 3rd ed., 1885, p. 42, Syllab. A, col. I, 13-16).

Even the *Oxford English Dictionary* warns that “this origin is now disputed” (OED, s.v. Jehovah). So let’s examine why the critics of ‘JEHOVAH’ are wrong.



The first letter, *jod*,  could be pronounced **in Hebrew**, as ‘ye’ in *Yeshua*, the Hebrew pronunciation of Jesus, but it could not be pronounced that way **in English**. The English pronunciation and spelling of words which begin with the same Hebrew letter (*jod*) and vowel pointing (silent *sheva* ) — words like *Jerusalem*, *Jericho* or *Jew* — break the critic’s Canaanite idol, *Yaho*, in pieces. It cannot be pronounced ‘Ya’ in English.

The sound of the Hebrew letter *jod* came into English as the letter ‘I,’ used as a **consonant** and having the soft ‘g’ sound, like today’s ‘j.’ In the past the letter ‘I’ was used as **both** a vowel (i) sound and as the consonant ‘j’ sound. The OED says that the sound of ‘j,’ though originally **printed** as ‘I,’ was **pronounced** as a **soft ‘g’** (*Oxford English Dictionary*, Unabridged, 2nd Edition, Oxford: Clarendon Press, 1991, s.v. J). The ‘JE’ sound in JEHOVAH was spelled ‘IE’ and pronounced as ‘JE.’ To distinguish the consonant sound (soft ‘g’) of the letter ‘I’ from the vowel sound of ‘I,’ many scribes in the 1200s began putting a tail on the soft ‘g’ ‘I,’ making it look like our modern ‘J.’ The Spanish, in the 1500s, were the first to more consistently try to distinguish the consonant I (soft ‘g’) sound as the shape of a ‘J.’ At that same time English printers used ‘J’ and ‘I’ fonts interchangeably (as documented elsewhere in this book). During the 1600s, most languages began consistently using the extended ‘I’ form, now called a ‘J,’ to represent the ‘j’ (soft ‘g’) sound. (*World Book Encyclopedia*, Chicago, Ill.: Field Enterprises, vol. 10, s.v. J.)

The Hebrews used Psalm 119 to teach the Hebrew alphabet. Psalm 119:73 was used to teach, the letter **י** *Jod* (not *yod*), the hand pictogram. Interestingly, the first words of verse 73 are “Thy hands” ! These Hebrew letters are shown in King James Bibles printed by Cambridge University Press.

י JOD.
73 Thy hands have made me
and fashioned me: give me un-
derstanding, that I may learn
thy commandments.



The transliteration of the Hebrew letters **יהוה** — as the *Roman* letters *Yahweh* — requires a German accent (‘Je’ is ‘Ya’ in German), invented vowels, and a translator who does not know that the Germans, who transliterated it that way, pronounce the letter ‘w’ as ‘v’! Only the Latins (Roman Catholicism) and Germans (Higher Criticism), using the Roman alphabet, team up to pronounce ‘J’ as ‘Y.’ (There are no native-German words that begin with ‘y.’) Even the untrustworthy *Hebrew-Aramaic Interlinear Old Testament*, by Jay Green, admits,

“...the letter *J* in **German** is pronounced like an English *Y*. **The bulk of theological studies having come from German sources**, there has been an intermixed usage in English of the *J* and the *Y*. Our English translations of the Bible reflect this, so we have chosen to use *J*, thus *Jehovah*, rather than *Yahweh*, because this is established English usage for Biblical names beginning with this Hebrew letter. No one suggests we ought to change Jacob, Joseph, Jehoshaphat, Joshua, etc. to begin with a *Y*, and neither should we **at this late date** change *Jehovah* to *Yahweh*” (*The Interlinear Hebrew-Aramaic Old Testament*, 2nd ed., Peabody, Mass: Hendrickson Publishers, 1993, vol. 1, p. xii).

In summary, ‘JEHOVAH’ and ‘JESUS’ have always sounded and been pronounced exactly as they are today, as ‘JEHOVAH’ and ‘JESUS,’ although the type fonts used to represent these sounds sometimes *looked* like ‘Iehovah’ and ‘Iesvs.’



The letter ‘**V**’ is the other disputed consonant in JEHO**V**AH. “The **vav** ך is pronounced like a **V** in **v**ehicle,” writes Professor Marc-Alain Ouaknin of the Department of Comparative Literature at the Hebrew Bar-Illan University and the Jewish Research and Study Center in Paris. Therefore the ending in JEHOVAH would be pronounced in Hebrew and in English as, ‘**V**AH’ not ‘weh.’ Professor Ouaknin also said that the letter **vav** went into the Greek alphabet, “bearing the name *digamma* and being pronounced “**v**” as in **v**ehicle.” (*Mysteries*, pp.168, 170).

The *Wāw* in *Gesenius’* [German] *Hebrew Grammar* and other Hebrew textbooks is pronounced **Vav**, in English and Hebrew. Readers misunderstand charts which say “Pronunciation...w,” not knowing that the letter ‘w’ is pronounced as a ‘v’ in German.

The sounds of **Vav** and the vowel which follows it, *Kamatz* (**a**), can be *heard* 🎧 on the instructional Hebrew web site www.ejemm.com, pronounced exactly as it would be in JEHO**V**AH. (E. Kautzsch and A.E. Cowley, *Gesenius Hebrew Grammar*, 2nd English Edition, Oxford: Clarendon Press, 1910, pp. 26-28 et. al; See also Menahem Mansoor, *Biblical Hebrew*, Grand Rapids, Mich: Baker Book House, 1980, pp. 18, 19, 21.)



Even Americans have heard *Hogan's Heroes*, Sergeant Schultz say to Colonel Klink, 'Ya **vool** Kammandant,' (spelled "*Ja wohl Kammandant*," meaning 'Yes, indeed Commander'). In German restaurants Schultz said, '*viener schnitzel*' (spelled *wiener*), *vile* he listened to the tunes of **V**ägnür (spelled, **W**agner) and *Lood-vikh fan* Beethoven, (spelled, Ludwig van Beethoven).

In German, the letter 'v' is pronounced like an 'f.' Consequently, in Hebrew textbooks it was necessary to put the letter 'w' after the Hebrew *vav* ('v') so that German readers would know that the Hebrew letter 'v,' was not the German 'f' sound, but the sound of the letter 'v' represented by their letter 'w.' English speaking textbook authors and seminary professors have misunderstood this and misconveyed to their students that the Hebrew letter should be pronounced like the English 'w,' not the German 'w.'



Where did the phony 'weh' sound in *Yahweh* come from? As Green said, — "German sources." In **German** "the 'v' sound is rendered by the 'double u' ('w')." Although the German critics spelled the name *Yahweh*, they pronounced it, Yah**v**eh.

"In German...W takes the value that V has in English...In German the same symbol w is called Vey, because in that language it has the value of the English v..." (EB, s.v. V; s.v. W; see also *The Mysteries of the Alphabet*, pp. 168, 170, 171).

Because Germans use the letter 'w' for the 'v' sound, those reading or translating German theological works have brought in the German *letter* 'w' for 'v.' It is not to be pronounced like an English 'w,' but like a 'v.'

To further compound the confusion, unbelieving Catholic Bible critics have brought their Latin ‘w’ pronunciation to the letter ‘v.’

“The **Latin V**, however, was...like the English *w*...Early borrowings, like *wine* (Latin *vinum* [pronounced *winum*]) [and] wall (Latin *vallum* [pronounced *wallum*]), retain the *w* sound and are therefore spelt with *w*” (EB, s.v. V; s.v. W).

So we have Latin speaking Roman Catholic scholars and liberal German higher critics joining together to fight WW II against the God of Israel and the word of God. Even the NIV translators and editors of the corrupt *Theological Wordbook of the Old Testament* admit that confusion arises in part “because of past German influence on Hebrew studies.” Imagine 19th century anti-Semitic German scholars recasting the name of the God of Israel in the mold of *Yaho*, a pagan idol, who speaks with an untrained German accent! To further compound the confusion, there are two conflicting Hebrew systems of pronunciations: 1.) the Ashkenazi, a German method from Jews who immigrated to *Germany* and central Europe and then some to America and 2.) the classic Sephardi. (R. Laird Harris, Gleason L. Archer, Bruce Waltke, *Theological Wordbook of the Old Testament*, Chicago: Moody Press, 1980, vol. 2, p. x; *The American Dictionary of the English Language*, s.v. W; Mansoor, p. 33.)

יְהוָה

Where did the **VOWELS** in **JEHOVAH** come from? Most believe the Bible record which states that the vowels in JEHOVAH were heard as, “the **LORD said** unto Moses...my name **JEHOVAH**” (Exod. 6:3). The statement, “the **LORD said** unto Moses,” is repeated *over* and *over* in the book of Exodus. Moses *heard* the pronunciation of words.

“And the LORD **said** unto Moses, Write...in a book...And Moses wrote all **the words of the LORD**” (Ex. 17:14, 24:4, 34:27, Num. 33:2, Deut. 31:9, 24.)

The book titles in the KJV state that the first five books of “Moses” are the “beginning” of the “old testament” (Luke 24:27, 2 Cor. 3:14, 15).

THE FIRST BOOK OF MOSES CALLED GENESIS

In the 1700s, Gill proved that the pronunciation, and therefore the vowel sounds of the Hebrew Bible, must have been given by God to Moses. He documents their use, century by century, confirming that they were, “delivered at Sinai” and according to most ancient Jewish authorities, “all our wise men with one mouth affirm and profess that the whole law was pointed [voweled] and accented, as it came out of the hands of Moses the man of God (pp. 253, 235).” If they were not present, “their invention by man would have been an addition to the word of God,” and in violation of Deut. 4:2. The word **Jehovah**” had “seven letters, four consonants and **three vowel-points**,” not two vowels, as in Yahweh (p. 221).

(See summary in upcoming Appendix 1, *The Inspiration and Antiquity of the Hebrew Vowels* (pp. 432-435); see entire documentation in John Gill, *A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points and Accents*, London: Keith, Fletcher, and Merrill, 1767; copies available from A.V. Publications P.O. Box 280, Ararat, VA 24053, preface xviii-xxi, xxxv, xxxvii-xxxix and pp. 5-20, 23, 58-61, 84, 137, 141, 175, 218-113, 249-282).

The **first** vowel in JEHOVAH is the *sheva* (◌) printed as two tiny dots. Even those who say the vowels in JEHOVAH were chosen by man and come from the word *Adonai*, admit that since the first letter, *jod*, is non-guttural, Hebrew requires that the ‘a’ sound (compound *sheva*) be shortened to the ‘E’ sound (simple *sheva*), thus becoming the *vocal sheva* ‘^e’ sound.

The **middle** vowel in JEHOVAH is printed in Hebrew as a tiny dot (◌) placed over the upper left hand corner of the consonant. It is called a *Holem*. It represents the ‘O’ sound. (Not surprisingly, a dot ◌ and an O look like a hole; the letter O represents an opening or hole in English). Even apostates like Clement, writing as early as A.D. 212, included the middle vowel ‘o’ and the final vowel ‘a’ (see Strom. v.6 as cited in EB, s.v. Jehovah).

The **last** vowel in JEHOVAH is the vowel point, *Kamatz* ◌, pronounced ‘A’ not ‘e.’ In A.D. 212 Clement had ‘va’ as the letters of the last syllable. The condensed form of JEHOVAH is seen in Psalm 68:4 as JAH. The sounds in JEHOVAH parallel closely the pronunciation of the Hebrew name of Jesus, *Yeshua* (pronounced yEH-shu-AH); to avoid the obvious and convicting parallel, modern Jews pronounce Jesus, as *Ye-shoo*, a word whose letters imply a cursed one.

Might the ◌ represent the cross? Could the three dots ◌ represent the three nail holes (the two dots are near the hand symbol and the third dot above the nail symbol)?

Some of the documentation John Gill cites in tracing the pronunciation of JEHOVAH back through the centuries includes:


- 277 B.C. (p. 249)
- A.D. 70 (i.e. *Josephus*, pp. 219, 221)
- A.D. 120 (i.e. *Zohar*, p. 213)
- A.D. 200 (Lamentations 5:21 “the points [vowels] were then,” p. 198.)
- A.D. 250 (“Origen...quotes the Hebrew reading of Ps. 118:25, 26 [which uses JEHOVAH three times] and agreeable to the present punctuation [vowels]...by which it is evident that the Jews pointed as they do now,” pp. 188-189, 192.)
- A.D. 380 (“*Jerom* says indeed, that the word Jehovah was in his time found written...,” pp. 58-60, 175-176.)
- A.D. 927 (Saadiah Gaon’s book on the Hebrew vowel points cited the vowels of Jehovah, pp. 140-141)

Gill’s documentation was very well known to the conservative Christian scholars of his day. This is evidenced by the 1753 edition of Chamber’s *Cyclopedia* (Supplement). It cites a *Jehovist* as “One who holds that the vowel-points annexed to the word Jehovah in Hebrew represent the actual vowels of the word” (OED, s.v. Jehovah).



Who hatched the vowels in the new imaginary name *Yahweh*? The pronunciation, *Yahweh*, relies upon *made-up* vowel sounds. It ignores those seen in *every* pointed Hebrew Bible and used for thousands and

thousands of years by both Jews and Christians. *The Catholic Encyclopedia*, ever ready to perpetuate any theory that discredits the Holy Bible (and its word, JEHOVAH) and promote their church ‘Fathers’ and traditions, reveals that the “cockatrice eggs” — vowels ‘a’ and ‘e’ — were laid by Theodoret in the fifth century. “Not familiar with Hebrew, Theodoret used the **Syrian**” *Jabe*. (*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. XI, New York: Funk & Wagnalls Co., 1911, s.v. Jehovah, pp. 323-324; Vol. XII, s.v. Theodoret). Over 1500 years later, German higher critics and Catholic ‘scholars’ inserted the vowels in Jabe (a & e) into the consonants in JHVH to hatch the name Jahveh. This broke “out into a viper” called *Yahweh*, at the hand of English speaking writers, untrained in German and Latin pronunciations (Isa. 59:5). *The Catholic Encyclopedia* boasts,

“Inserting the vowels of Jabe into the original Hebrew consonant text, **we** obtain the form Jahveh (Yahweh)...”  (*Catholic Encyclopedia*, 1910, Robert Appleton Company, vol. VIII, Online edition 1999, Kevin Knight, www.newadvent.org, s.v. Jehovah, quote taken from Section I, last paragraph; see also Theodoret, in “*Ex Quaestione*,” xv, in *Patrologia Greek.*, (Greek Fathers, Migne et. al). LXXX, col. 24)

The “oracles of God” were not committed for safekeeping to the Syrians, but to the Hebrews (Rom. 3:2). The name *Yahweh* is founded upon nothing stronger than a tissue of error woven by the following Bible critics.

- **Theodoret** taught churches “the cult of the saints” and “supplied them with relics.” He pronounced “anathema upon Nestorius, and upon all who call **not** upon the Holy Virgin Mother of God...” He could not read Hebrew, but called God, *Jabe*. (EB, 11th ed.,

Vol. 26, s.v. Theodoret, p.767; *The New Schaff*, Vol. XI, pp. 323-324, s.v. Theodoret; Vol. XII, s.v. Yahweh, pp. 470-473).

- **Unbelieving Bible critics**, in the 19th century, merged the vowels in *Jabe* with JHVH, **ignoring** every vowel-pointed Hebrew manuscript and printed edition that has **ever existed**.
- **Non-German and non-Latin speaking** writers copied the Bible critic's 'w,' not realizing that in the critic's languages it represents the Hebrew and English 'V' sound.

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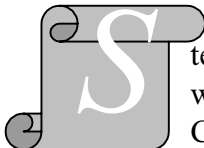
The web will drag and drop you at sect sites like 'The House of Yahweh.' There, backstreet God-impersonators, Yahweh and his understudy Yahshua, will give you their impression of JEHOVAH and JESUS, using their script, a corrupt bible version called *The Book of Yahweh*. The curtain drops on their act when the spotlight reveals the shaky linguistic stage they have set. Not only is the name Yahweh, incorrect, the hybrid hyped-Hebrew noise *Yahshua* has never been the Hebrew pronunciation of the name 'Jesus,' neither in Bible days, nor in modern Hebrew. The word 'Jesus' is a direct transliteration of the letters from Hebrew to Greek to English. The scriptures spell a warning against the use of these other 'stage names' derived from the names of pagan gods, like the Canaanite's **Yaho**.

“...and make no mention of the names of other gods, neither let it be heard out of thy mouth.” (Exod. 23:13)

Even *Newsweek* magazine has noticed that ancient pagan gods, like *Yaho*, are being resurrected to replace God the Father. Their article, “Hallowed Be Thy Name” observed,

“Most Christians and Jews still pray to God as Father. But not for long, if feminist theologians have their way...In their determination to be “inclusive” many mainline Protestants are busy excising all mention of a paternal deity from hymns and prayer books. **New Age** Jews are edging toward the use of “**Yah**” [instead of JEHOVAH] for the ineffable name of the Lord, partly as an effort to wipe out any lingering association with the masculine gender” (June 17, 1996, p. 75).

Acting as agents for *Yaho*, mainline publishers, like Zondervan House, print whole bibles, like the *Interlinear NIV Hebrew-English Old Testament*, with impressions of **Yahweh** on page after page. The preface says, “it may be the use of YAHWEH in this work will encourage the reader to use the personal name Yahweh in prayer...” instead of the LORD. This is a slick way for the devil to hide the common identity of Jesus, the **Lord** of *both* the New Testament *and* the Old Testament. Eph. 4:5 says there is “One Lord.” Jesus warned, “I am come in my Father’s name, and ye receive me not; if another shall come in his own name, him ye will receive” (John 5:43). Does this *Interlinear*, as linguist Dr. Isaac Mozeson warns, simply give voices to the spirits of the anti-semitic “pre-nazi movement of de-sacrilizing Hebrew” found in the lexicons of “Gesenius, Driver, etc”? (Mozeson letter on file; Editor, John (or should we call him ‘**Yawn**’?) Kohlenberger III, Grand Rapids, MICH: Zondervan Publishing Corp., p. 26).

 Study of today's Hebrew Old Testament texts, lexicons, grammars, and reference works draws the sheep — students, pastors, Christians, and so-called Hebrew scholars — away into dangerous enemy territory. Sheet by sheet these reference books sheer away the Christian's confidence in his Bible. The primary sources for *all* Hebrew studies were created and edited by unbelieving German 'higher critics' Wilhelm Gesenius and Rudolf Kittel.

Rudolf Kittel edited and changed the Hebrew Old Testament text. It is now printed and edited as *Biblia Hebraica Stuttgartensia*, in Stuttgart Germany. Even secular scholars admit Kittel was "liberal" and anti-Semitic. Yale University Press author, Robert P. Ericksen, wrote,

"The political orientation of the Kittel family, **father** and son, represents a pattern that is probably quite typical...The elder [Rudolf] Kittel's feet were firmly planted in nineteenth-century **liberal** academia...Rudolf Kittel's career possibly presaged his son's later entanglement in the Jewish question [Son Gerhard was tried and imprisoned for war crimes for acting as Hitler's propaganda high priest]...[Rudolf] Kittel agreed that the concept of Jahwe had changed over the years...[Rudolf] Kittel also advised Jews that some elements in their Talmud were objectionable, and that this might be an appropriate time for divesting their religious literature of such passages...[he] found it difficult to fully accept the autonomy and worth of Judaism" (Robert P. Ericksen, *Theologians Under Hitler*, New Haven: Yale University Press, 1985, p. 45, p. 207, n. 86-88).

Imagine an Old Testament altered by an anti-Semitic German! The NIV, TNIV, NKJV, NASB, HCSB, ESV, and all new versions are based on this corrupt Hebrew text. *The New American Standard Bible*, Updated Edition, Forward admits,

“In the present translation the latest edition of Rudolf Kittel’s *Biblia Hebraica* has been employed...” (*The New American Standard Bible*, Anaheim: California: Foundation Publications, Inc, 1997, p. iv).

The NKJV and all new versions have translated their Old Testament from a text edited by Kittel, a man who believed the Hebrew religion was a “cult,” whose followers worshipped a primitive “weather god.” Kittel said,






“The origins of Yahweh worship...it appears that this **cult** was established before Deborah...Thus Yahweh appears as an old deity of Sinai, revered in untold antiquity as a **weather-god**...” (*The New Schaff*, Vol. XII, p. 472).

Wilhelm Gesenius and his Hebrew lexicon and grammar are the foundation for all *current* Hebrew reference books. Confusion multiplied because *Gesenius’ Hebrew Lexicon* (letter ‘w’ = ‘v’ sound) was translated into English by Edward Robinson from the Latin edition (letter ‘w’ = ‘v’ sound). This Robinson edition was then edited by arch-liberals and ‘higher critics’ Brown, Driver and Briggs. *Gesenius’ Hebrew Grammar* was translated into English by liberals G.W. Collins and A.E. Cowley. (*The Language of the King James Bible*, pp. 52, 71, 120, 108-109, *New Age Bible Versions*, pp. 601, 593, 594, 591-612 et al.).

Modern Hebrew textbooks and reference works, including the Hebrew lexicon in the back of *Strong's Concordance*, merely plagiarize these works and pass the plague to a new generation of unsuspecting Bible students. Many follow the “pernicious ways,” of these “false teachers” who deny “the Lord,” “of whom the way of truth” is “evil spoken of” (2 Peter 2:1-3). Modern authors have not focused their linguistic or spiritual microscopes to see the germs in these German works, nor do editors like Armstrong, Busby, Carr, Davidson, Holladay, Wilson, Beall, Banks, Smith, Mitchel, Lightfoot, Kelly, Lambdin, Seow, Waltke, Harris, Archer, Jenni, Claus, Owens, Price, and O'Connor seem to know enough about etymology, history, language *and German* to filter out the theological prejudices woven into the works by these unbelievers. Do your reference books repeat the modern error about JEHOVAH? The long war against God is not over.

Summary

The **connection**  Yahweh@Yahoo.com is not even virtual reality. The connection between **JESUS** & '**JEHOVAH** is salvation' can be seen  and heard  in both English and Hebrew. When God's name *is* pronounced JEHOVAH, unbelievers have no etymological basis to claim that the God of Israel is simply another tribal god. We trust,

“*Not* in the **words** which man's wisdom teacheth”
[reference books about Bible languages & theology]
“but which the **Holy** Ghost teacheth” (1 Cor. 2:13).

What does the **Holy** Bible say?

It says **JEHOVAH**.

“thy word is **truth**.”

John 17:17

Appendix 1

The Inspiration and Antiquity of the Hebrew Vowels

Using the scriptures themselves (i.e. Matt. 5:18) and direct quotations from ancient Jewish authorities and secular historians and grammarians, **John Gill** (Spurgeon's favorite scholar) traces the authenticity of the Hebrew Bible's vowels, century after century, back to Moses at Sinai and even to Adam. Gill cites the "wicked and blasphemous" readings produced by a Bible without vowels (p. 265); some combination of consonants could be used to create up to ten different words (p. 268).

- ❑ In Lam. 3:33, a Hebrew text without vowels might produce a text "charging God with insincerity," saying "he doth not answer from his heart cordially and sincerely." The true reading is "For he doth not afflict willingly not grieve the children of men (p. 266)." (In verb conjugations, the *Qal* would signify 'answer'; in *Piel* 'afflict,' which is the correct vowel pointing.)
- ❑ Jewish synagogues prefer Bibles without vowels because it allows them to "spoil the famous prophecy of the Messiah in Isa. 9:6 where, instead of "everlasting Father, The Prince of Peace" they translate I "will bring upon the princes peace?..." (p. 267).
- ❑ In Psalm 7:11, the Hebrew Bible and the KJV read "God is angry..." An unpointed text might read "...is **not** angry," because the word sometimes used for God, with different vowels, can mean 'not' (p. 266).

- ❑ In Isa. 24:23 the Hebrew and KJV reading, “the moon shall be confounded and the sun ashamed...” might become ‘the brick wall shall waste and the wall shall fall...’ “Moon” with different vowels can mean ‘brick;’ “sun” could become ‘wall’ (p. 266).

- ❑ 1 Kings 5:18 the Hebrew and KJV’s “builders” could become ‘sons’ by simply changing the vowels (p. 268).

- ❑ Without vowels, “the difference can’t be discerned between nouns and verbs...between verbs active and verbs passive, between some conjugations, moods, tenses and persons, Kal, Piel, Pual; imperatives and infinitives are proofs hereof; nor can the *Vau* conversive of tenses be observed, which yet is used frequently throughout the Bible, and without which, the formation of some of the tenses by letters would be useless” (pp. 259-260).

- ❑ Gill proves that synagogue copies became unpointed (without vowels), not only as a means to suppress the Messianic prophecies, but because of the influence of the occult “Cabalists and those who have got into the allegorizing way of interpreting the scriptures” (pp. 277-279). These magicians levitate and juggle the letters they do not like because by using “an unpointed (no vowel) word, a man may understand many ways...that men may not be tied down to one sense of a word” (p. 278). This “private interpretation” is expressly forbidden in the scriptures (2 Peter 1:20).

- ❑ The Scribes and Pharisees, just as Jesus warned, were afraid that “when they have found or got a perfect law (a copy with points and accents) they will deny that they have any further use of tradition, i.e. for the explanation of it” (p. 233). Hence, the synagogue copies began to be written without vowels. Their contemporary counterparts, the Catholics, hoped “they would reject the points [vowels] and

then as words would be subject to various senses without them, and some contrary to each other, they would at last be convinced of the necessity of one infallible interpreter of scriptures” — the Pope. Gill records one papist who wrote that he did not believe the vowels were in God’s originals because, “it was his will that everyman should be subject to the judgement of the [Catholic] church...that the people should depend upon the priests” (pp. 152-153). So even in today’s seminary textbooks, the myth is presented that the Masoretes added the vowels to the Bible in the 10th century. Gill proves this wrong:

“The truth of the matter, with respect to the Masoretes, is, that the pointing [vowels] of the Bible was not their work; they considered it as of divine original...” p. xxi).

(See also Gill, pp. 58-61, 136, 141, 157, 175, 218-220, 223, 249, 252, 254-257, 249-282 et al..)

Johannes Buxtorf (1599-1664) one of history’s most illustrious Hebraists, defended the inspiration of the vowels in his classic publication, *Tractatus de punctorum origine, antiquitate, et autoritate, oppositus Arcano punctationis revelato Ludovici Cappelli* (1648). It was written to defend and elaborate upon a similar book by his renowned father, Johanne Buxtorf Sr., entitled, *Tiberias, sive Commentarius Masoreticus* (1620 and 1664). His father had soundly proved wrong Elias Levita’s views regarding the “late origin of the Hebrew vowel points.” The *Encyclopædia Britannica* says his son’s publication was written for the Reformers and was used to “prove by copious citations from the rabbinical writers, and by arguments of various kinds, that the points [vowels]...possessed the authority of divine inspiration” (p. 894). *The Encyclopedia* says further:

“Having renounced the dogma of an infallible church, it was deemed necessary to maintain as a counterpoise, not only that of an infallible Bible, but, as the necessary foundation of this, of a Bible which had been handed down from the earliest ages without the slightest textual alteration. Even the vowel points and accents were held to have been given by divine inspiration.” (EB, Vol. 4, p. 894, s.v. Buxtorf, Johannes, Jr. and Sr.)

When will we realize that all attacks on the words in the King James Bible have at their root the goal of usurping the authority of the word of God and replacing it with that of *some* man, whether priest, rabbi, scholar, Bible teacher, textbook or sect.

